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The purpose of this paper is to introduce the case method as a teaching tool to assist people in the church in making decisions regarding the ministry with community colleges. The paper contains the following sections: (1) Introduction to the Case Method, (2) Assumptions Regarding the Churches' Ministry with the Community Colleges, (3) Possible Use of the Cases, (4) Four Case Problems, and (5) Questionnaire. (Author/DB)

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**PERSPECTIVES**

**ON**

**THE CHURCH AND THE COMMUNITY COLLEGE**

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**PAPER NUMBER SEVEN**

**A CASE METHOD APPROACH  
TO DEVELOPING A MINISTRY  
WITH COMMUNITY COLLEGES**

**BY EARL J. LOWELL**

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# **A CASE METHOD APPROACH TO DEVELOPING A MINISTRY WITH COMMUNITY COLLEGES**

by the  
REV. EARL J. LOWELL

## **PREFACE**

"A case is a written record of human experience centered in a problem or issue faced by a person, a group of persons, or an organization." <sup>1</sup> A case may be used in several ways for teaching, research, and decision making. The purpose of this paper is to introduce the case method as a teaching tool to assist people of the church in making decisions regarding the ministry with community colleges. It should be clear from the outset that the cases are not intended as research models to be copied but are case problems to be used in developing plans for a ministry relative to community colleges. As a student, I was first introduced to the case method as a teaching device by Dr. Michael Brick of Teachers College, Columbia. Dr. Brick encouraged me to develop this method for use with the local clergy and community college persons. This method has had limited use in New York. My hope is that others will find it useful, will develop other case problems, and will assist in refining this as an enabling tool for ministry. This paper is divided into the following sections:

1. Introduction To The Case Method.
2. Assumptions Regarding The Churches' Ministry With The Community Colleges.
3. Possible Use Of The Cases.
4. Four Case Problems.
5. Questionnaire.

## 1. INTRODUCTION TO THE CASE METHOD

The case method in education is not new. Some of Plato's inquiries could be described as using the case method. Perhaps the beginnings of the use of the case method in professional education can be seen when C. C. Langdell began experimenting with the use of cases at the Harvard Law School in 1871. While at first criticized and ridiculed, by 1915 it was the method of instruction at all the better law schools of this country.<sup>2</sup> Since that time the case method has been used for a variety of purposes in business administration (made famous at Harvard Business School), public administration, social work and education. The effort to use the case method in higher education administration was seriously pursued by Ronald C. Bauer in 1955.<sup>3</sup> In his book, Bauer clearly identifies four different types of cases and their major elements: The case problem, The case report, The case study or history, and The research case.<sup>4</sup> The simplest of the four is the case problem which presents the immediate facts surrounding a problem and the problem itself. The other three contain, in varying quantitative degrees, historical background, decisions ultimately made, analysis of the decisions, and, in the case of the research case, a diagnosis of the process dealing with the problem.

The cases used in this paper are case problems. This use of the case problem is deliberate. It seems to involve people in an active effort in developing ministry in the community college rather than passively studying what someone else has done. That it involves people in an active role has been noted by several proponents of the case method.<sup>5</sup>

In the case method James W. Culliton has noted, "The student most of the time has to decide not only what should be done, but who is going to do it, and how the persons can be motivated to the desired action." The very diversity of communities and colleges, to say nothing of churches, suggests that rather than copying specific acts, those responsible for ministry must solve the problem as to what strategy is to be used for ministry, who is going to do it and how the desired actions will be achieved.<sup>6</sup> If, therefore, the case method will allow the church by actively being involved in a case problem to learn this process in their own setting, the case method will have served its intended purpose.

The use of the case method as an educational training device for the churches' ministries with community colleges is based on several assumptions about the church and community college.

The first and most obvious is that the local church is a base for the ministry. This is an obvious shift from the time when the church sought to provide specialized staff for campus ministry. This assumption is based on the changing role of the local church in mission. No longer is it assumed to be an institution which sends its resources away so that mission can be accomplished. Instead, the local church has become the base for mission relative to the community where it is located. The Church has become active, not one or two days a week, but seven days a week. The doors of the churches have been opened. They have sought to minister to the people of the community by involvement with them, both within and outside the institutional boundaries of the church.

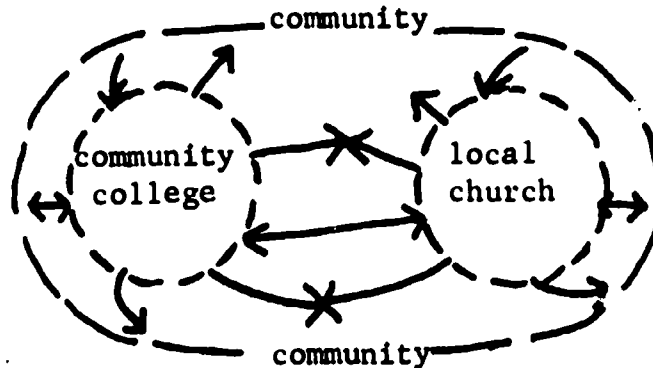
Another assumption is the enabling roles of the specialized ministers in higher education with members of local churches rather than for the ministry to be defined only by the ministries of campus ministers. While the campus ministers were seen as the churches' agents sent to the campuses, the ministers are now seen as enabling the churches' members to involve themselves in ministries with the persons and institutions in higher education. The motivation for this changing role often has been financial. (In the 60's the economic growth of the church did not match the growth of existing institutions of higher education where ministry was already funded, not to mention the opening for more than a decade of a new community college at a rate of one a week.) The rationale for this change in campus ministry is related to the change in the local churches' understanding of their mission and to the changes in higher education exemplified by the community college.

The assumption regarding the change in higher education, for which the community college is the precursor, is that the college is moving from being a campus centered institution to being a community oriented educational and service agent. Not only has the college an "open door" for students to enter; the college itself has moved into the community. The college has become "decampused."

## 2. ASSUMPTIONS REGARDING THE CHURCHES' MINISTRY WITH THE COMMUNITY COLLEGE

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The context of the ministry is then to be seen in the light of intersection of action and people between what may be described as two porous institutions. The context of the ministry may be illustrated in the following diagram.



Another assumption is that there are "new" students in the community college. These are minority persons, women and a whole host of persons outside the traditional 18 - 23 age bracket. They are people looking for help in second careers. They are persons recently released from restrictive institutions, e.g. the armed forces, hospitals, prisons. They are persons still restricted by these institutions. Most of all, they are people who cannot be identified as residents of a campus.

If the ministry is to have a pastoral concern for these people, the church must recognize the priesthood and the pastoral functions of the laity. Also, the churches must address the governance and societal issues which affect students, the colleges, the churches and the communities.

The final assumption is ecumenical. In a ministry with a community college there seems to be little rationale for a denominational approach. Most of the issues are not defined by denominational identity but by the Christian faith. Most of the community college personnel are more interested in what you are doing than the denominational identity you are seeking to foster.

While case problems may be used for individualized learning, the following case problems have been generally used with groups of clergy and laity and, when possible, community college personnel. While learning may be secured by simply using the case problems; their use will be greatly enhanced if some knowledgeable person can share orally and/or visually some generic concepts of the community college. This might be by a member of a college or by a minister in higher education who has community college experience.

### 3. POSSIBLE USE OF THE CASES

The actual problem is short enough that it may be distributed and read by the group at the time of the meeting rather than seeking to have them read in advance. At this point there are several possible uses.

If the goal of the session is simply to have those in the church understand the problems of those in the college it is possible to ask the church people to solve the problem of administrators, faculty and students and to have the college people respond to the action of the church in the problem.

If the goal of the group is to develop and implement a ministry, the following process may be helpful. On newsprint or a blackboard have the group list:

- A. Who are the people involved in the case?
- B. What are the issues (which could be the concerns of the church and its ministry in higher education)?
- C. What ought to be the goals of the ministry?
- D. What should be the strategy for the ministry?
- E. Who are the participants who could implement the ministry.

The next step would be, after reviewing all the responses, to begin to see if some agreed priorities could be reached on:

What should be done.

Who is going to do it.

How it can be accomplished.<sup>7</sup>

Having worked together on someone else's problem, it is easier for the group to focus on its own situation. By investigation with community college personnel present at a meeting, or by visits to the community college, the group should seek to discover those points of possible intersection between the college and the churches. After identifying items A. through E., the next steps would be for the group to establish some priority for what should be done, who will share in doing the job, and how it can be done. Through this type of process a ministry ought to develop which is indigenous to the college, the community and the church.

A final word about the cases and this process: Bauer and others have noted that the cases must be real. Except for the changing of names and places, these are true cases.



1. Ronald C. Bauer, Cases in College Administration; New York Bureau of Publications, Teachers College, Columbia University, 1955. p.31.
2. K. N. Llewellyn, "Case Method," Encyclopedia of the Social Sciences; New York, The Mac millan Co., 1930, Vol. 3. pp. 251 - 252.
3. R. C. Bauer, opt. cit.  
Bauer not only describes cases and provides a bibliography but the final chapter on The Collection and Preparation of Cases is most helpful.
4. *ibid.* p. 213.
5. Wallace B. Donham, "Business Teaching by the Case System" in Cecil E. Fraser, ed. The Case Method of Instruction, New York, McGraw Hill Book Co., 1931.  
Charles I. Gragg, "Because Wisdom Can't Be Told" in Kenneth Andrews, ed. The Case Method Of Teaching Human Relations and Administration, Cambridge, Mass., Harvard University Press, 1953.
6. R. C. Bauer, opt. cit., p. 38.
7. See page 2.

## CASE STUDY #1

### 4. FOUR CASE PROBLEMS

George Haley was rather excited. Barely had he received his doctoral degree when he became Dean of Continuing Education at Buena Vista Community College in Delaware. Now he had just learned that he was to become the president of the college. He could hardly wait to tell his wife. His next appointment was with a Mrs. Dickerson.

Mrs. Dickerson, who was applying as an instructor of dance in the college, is married to a local Episcopal priest, Frank Dickerson. George had met Frank on several occasions around the campus. Retiring President Bernard had introduced George to Frank, noting that Frank had been asked by the Bishop to be available to minister to the students on the campus. Mrs. Dickerson's credentials seemed sound, and George began arrangements for her employment as dance instructor in the evening division before leaving for home with the good news.

### THE CHAPLAINS TAKE OVER

The months of transition were busy and passed quickly. It was only a week before President Bernard would leave and George would become President of Buena Vista Community College. The letter looked innocent enough. It had the format of the college stationery and had come via the campus mail. It was the names and content of the letter that seemed a bit unusual. It bore the names of The Reverend Frank Dickerson and Father O'Brien and the address of a college office. It announced that Father Dickerson and Father O'Brien were the college chaplains and could be reached at their office or by phone at specified hours. The office and phone were campus numbers.

George, aware of the growing questions of Church and State, thought the whole letter to be a bit unusual, particularly since President Bernard had not mentioned that he was providing an office and phone to the two clergymen. While it was a small item in a growing agenda in the final weeks of transition, George did ask President Bernard about the office space and learned that they had received no official clearance but had simply taken over the office of a willing member of the faculty. While President Bernard seemed to quickly dismiss the whole matter by saying he would look into it, George wondered

to himself who was to pay for the stationery. He also wondered what these men actually did. Did they counsel students and what was their relation to the counselling office? He had heard faculty room talk that they really had a new and modern view of the campus ministry along with some jokes about chaplains at fraternity orgies and pot parties. George made a mental note that on assuming the presidency he needed to make inquiry into the role of these two men.

It was less than a month after he had assumed the presidency of the college and in the midst of all the administrative burdens of his new office that he was reminded of his mental note regarding the two campus ministers. The Sunday paper had come out with an announcement that the chaplain of Buena Vista Community College would address the monthly meeting of the AAUW on "The Need of the Community College Student." The article led the reader to believe that The Reverend Dickerson was in the employ of the college.

On Monday morning, George had barely concluded his conversation with Frank Dickerson on when they could meet later in the day when he received a phone call from The Reverend Norman Cone, President of the Council of Churches. Mr. Cone wanted to know by what means the Episcopal Church and not the Council of Churches had been used when the college hired a chaplain. George quickly explained that the college had not employed Mr. Dickerson and, yes, George would be glad to talk with representatives of the Council of Churches regarding their sending a cooperative worker to the campus.

The phone was not back in its cradle when George's secretary informed him that Dr. Anderson, head of the General Studies Division, was waiting on another line to speak to him. Dr. Anderson was a member of the ACLU and obviously upset by not only the newspaper announcement connoting employment of a church staff person but the office privileges as well as the general presence of a "religionist" on the campus.

George assured Dr. Anderson that as president he was aware of the issue of Church and State and that he was meeting with The Reverend Dickerson to clarify several points later in the day.

In the afternoon, George's meeting with Frank went well, with Frank stating that he understood the need before he spoke to clarify that he was not employed by the college. Frank further promised he would send a copy of a report of his work at the college as well as an outline of the nature of his responsibilities. Frank did suggest that he saw his task as being more than simply a shepherd to Episcopal students and more as an advocate of the church's values and concerns on the campus.

Although a month passed and he received no further word from Frank regarding his work, George did hear that Frank had made clear at the AAUW meeting that his relationship to the college was indirect rather than direct. General campus confusion still remained over the "chaplain's office" and the Council of Churches was still meeting to work out some arrangements for the placing of "their" man at the college when the annual spring play of the drama club was presented. Why George and his wife went to the first night's production of a two-day run he will never know.

It was the first time the play had been produced anywhere. In fact, on the second night the play was to be reviewed by some "New York people" since it had been written by a new and interesting young playwright. The problem the play presented to George was that in one of the scenes a girl, acting as a baby sitter, does a "strip" to entertain the children. The strip was completely and professionally done, with all the suggestive movements of the downtown burlesque. While George was concerned for freedom of expression, he was also concerned for what such an act would mean to the girl and to the college and its need for community support for its educational programs.

After the performance, George asked Timothy Moore, a young English instructor and director of the play and drama group, to stop by the house when he had finished at the auditorium. Frank Dickerson arrived with Tim at George's house later that evening. George attempted to share

with Tim his concern for both the freedom of expression and his concern relative to the girl and the community college program and whether there was not an alternative to the strip and suggestive dance. After a rather lengthy conversation, George felt that progress was being made and that an alternative of suggesting the strip from behind a screen was being worked out. It was at this point that Frank Dickerson, who had been sitting silently by, interrupted the conversation:

"Tim, if you modified the action, could you really live with yourself?" Frank inquired. "After all the times I have taken Becky to the burlesque so she would know how to really do the strip, I have to ask you, could you really live with that compromise?"

That seemed to do it. All conversations ended, and Tim said the strip would stay as it was, or no play, no New York review. George pointed out that though he could not let the college sponsor the play for a second night as it was presented on the first night, there might be alternatives. If they were going to resist changing the play, he noted that the college was using the auditorium in a local Catholic school and if they wanted to put the play on as an independent group for the reviewer, this was possible. Frank noted that the play was a college production and would be that or nothing. Frank said that George would have to bear the "guilt of censorship."

The next few days produced a great number of letters and articles in the local papers. Despite the overwhelming support for George's stand, George felt that too many people were supporting him for the wrong reasons. The furor was just subsiding a few weeks later when, as he was in the outer office talking to Dr. Anderson, Arthur Cotts, the Dean of Students, burst in on them.

"Just what are you going to do about Chaplain Dickerson? I just looked in one of the empty classrooms and he is necking with one of our coeds." "Yes," chimed in Dr. Anderson, "what about Dickerson -- The office -- the phone -- and these crazy antics. If he was on my staff, he would not have his contract renewed. What are you going to do about Dickerson?"

## CASE STUDY #2

The students were there alright. They were right outside his door. Dean George Douglas, Dean of Students at Walskill Community College, had heard of sit-ins but this was the first in his office. This was also George's first year in the Dean's Office after directing the Guidance Department in the local high school. On his desk were two documents. One from the president, one from the leader of the student sit-in.

The letter from the students contained a list of demands. Granted they were not as scholastic as the Berkeley demands, but they were real to those students outside his door. When Jim Mills, a senior and a veteran, had handed him the demands he said that they were a package.

The demands were:

1. Student and faculty have equal right to all the parking area.
2. Alcoholic beverages be permitted at college social functions.
3. Beer be served in the Student Union.
4. Students residing away from home be allowed to keep alcoholic beverages in their rooms.
5. House curfew for women not living at home be abolished.
6. Library hours be extended from 10 P.M. to midnight.

There they sat, the commuters and the students rooming away from home as unified as Dean Douglas had ever seen them.

The other document was a memo from the president. It contained the results of a questionnaire which the president had sent to all the freshmen's parents regarding alcohol and control of the rooming houses for students living away from home. With the results was the statement that, in line with the responses from

FRYING IN THE OFFICE --  
COOKING IN THE CHURCH

the parents, the president felt, that despite student agitation, there should be no change in the current policy of the school prohibiting alcohol on campus or at campus events and that the housing curfews for women would not be changed.

Dean Douglas sat wishing that President Gordon was not in Hawaii for the AACJC meeting. The Dean of Instruction, Bill Phillip, as Acting President had earlier informed George by phone that in light of the president's memo the items of alcohol and housing regulations were not negotiable. If they were, what did he have to negotiate, for the parents and the community were on one side and the students on the other.

How do you tell a 22 year old veteran of Vietnam like Jim Mills that he cannot drink in his rooming house room? If you do let the students drink at the college social events, what is your responsibility to all those parents who said they do not want you to permit drinking at these events? As a community college, how do you respond to the demands of the parents and community? The immediate question was sitting outside his door, but George also wondered about the long-range problem.

The phone rang; it was George's pastor checking on George's availability to work in the kitchen at the churchmen's dinner. George gave him a less than definite answer, noting that there was some trouble at the campus.

"Oh, yes, I heard about it," the pastor noted. He then asked, "What are you going to do about it, George?"



### CASE STUDY #3

In 1968 Harry Boren was Director of the Continuing Education Division at the Owego County Community College. He had served in this capacity for the last three years. Prior to coming to Owego County Community College, he had served as Assistant Principal for adult education at a public school in Westchester County. He has his B.S. from a state college in secondary education and history and M.A. in administration from the same college.

In a group at Harry's table, at a meeting of the Rotary Club, the conversation got around to United States involvement in Vietnam. In the friendly but polarized discussion which followed, it was obvious that neither side had much information to support their position regarding the nature of the country or its recent international history and struggle. Both sides began accusing each other of not having the facts. Finally, they appealed to Harry. Since he was related to the college, why didn't he help provide them with more knowledge about the situation?

#### CAUGHT BETWEEN THE ORDER AND THE PLAN

In the following weeks Harry held several informal conversations regarding the possibility of a non-credit course on Vietnam. He had informal talks with the following:

1. Dr. Frank Burk, head of the Social Science Department and Acting Dean of the Faculty. (It was generally known that Dr. Burk hoped it would become a permanent appointment.) In discussing the possible course, Dr. Burk jokingly accused Harry of being a "rebel rouser" but later agreed that it could well be a valuable service to the community, "if anyone would come." Although no similar course was offered in the regular day division, Dr. Burk felt that there was a capable instructor for such a course in Richard Sender. Mr. Sender had graduated from the state college where he had majored in secondary education social science. After serving in Korea, he had returned to earn an M.A. in political science at the state university, and until two years ago, when he arrived at Owego County Community College, he had worked for the State Department in Asian Affairs. He was now, in addition to teaching, working on his doctorate. Dr. Burk noted that Mr. Sender had thus far avoided the polarity of the hawks and doves on the campus in the day division.



2. Richard Sender seemed more than willing to pick up the extra pay for teaching such a non-credit course. He also expressed the feeling that given the growing debate among the townspeople there was a need for such a course.

3. Harry met again with some of the members of the Rotary with whom he had eaten earlier. He sought to test their willingness for the college to sponsor such a class. Most of them thought it was a good idea if it would be informational and not a platform for one position. They felt they would attend such a class if it did not last too far into the spring. Paul Van Orum, president of the local savings bank, even offered to work on an ad hoc planning committee if such was formed.

Next Harry Boren went to the Adult Education Council, which coordinates adult education in the county, to see how they felt a program on Vietnam could be developed. They all thought that there was sound ground for the involvement of adult education in the area of civic and public affairs. Since Harry had already done some initial investigation and found a capable teacher in the community college, they all eagerly agreed that Harry was the one to plan and develop such a course at the community college. Charlie O'Brien, who worked with the high school program, did caution Harry about Dr. Notal who taught at a private college on the other side of the river. He lived in Owego County and was, according to Charlie, a troublemaker. He had been arrested several times for civil disobedience and always seemed to be in the news.

Finally, Harry called together a group to serve as an ad hoc advisory committee to develop a course offering on Vietnam. The committee included Paul Van Orum, Pastor Keim of the First Presbyterian Church (it had been this church Harry had learned which had requested the Council of Churches in town to consider sponsoring a Vietnam teach-in), Mrs. Panaski of the Women's Auxiliary to the American Legion, and Mr. Sender. In the end, it was agreed to set up a six-week course under the heading of "Vietnam: Its History, The People, Its Land." It was generally assumed by those present that Mr. Sender would teach the course.

It was a few days later that the president called together the deans. The president announced that he had taken the budget to the County Legislators who controlled the budget through a line-by-line pre-expenditure audit. The president noted that there would be difficulty in getting any new increases and that they were in fact talking of cutbacks. They had further noted to the president that they, the County Legislators, wanted none of this radical nonsense at "their" college as had occurred at the State University Center recently when the students had picketed a navy recruiter. The president went on to explain that he hoped all would exercise care in presenting a most favorable image to the County Legislators for the next few months.

As they left the meeting, Dr. Burk approached Harry with a smile and noted that this was obviously the end of his Vietnam program. When Harry did not affirm this idea, Dr. Burk said that he would advise Mr. Sender that he should not teach the course.

When Harry arrived in his office, there was a call from Pastor Keim who joyfully announced that last night his church had voted to guarantee the cost of enrolling twenty students in the class. This, he assumed, would assure the class of being offered next semester. Harry noted that there might be some problem in getting Mr. Sender to teach. Mr. Keim noted that there was a member of his church interested, willing and qualified to teach on Vietnam if Mr. Sender could not. This member was on the faculty at Rall College, across the river -- a Doctor Notal. "It is possible to hire someone from outside the college, is it not?" asked Pastor Keim. "Yes, it may be possible, but we will have to talk of this at our ad hoc committee meeting on Friday." Harry hung up the phone and wondered, what should I do?

#### CASE STUDY #4

Stoneshire (County) Community College (SCC) is a suburban community college. It is located in a more recent suburban county in New York State. While the population conforms to the general suburban demography, it also has its own peculiarities.

The newness of its growth, coupled with legislative disenchantment with education in the 1970's has meant that its educational system has been operating on a restricted budget. At the same time the Taxpayers Association has been protesting rising realty taxes.

While a single toll road runs through the county, most of the vestiges of its small towns are connected by inadequate, winding, narrow roads which tend to isolate the now sprawling housing developments from any physical county relationships. This isolation may also have contributed to the fact that the Protestant Churches (which account for 25% of the religious population) have no county-wide ecumenical or denominational organization or communication. Neither the Jewish community, about 40% of the religious community, nor the Roman Catholic community, about 35% of the religious community, have strong county-wide structures or identity.

#### THE PRESIDENT ACCUSED

Like many suburban areas, the county has increasingly elected conservative political leaders. In 1972 they turned out the democratic congressional incumbent who had stood against the war in Vietnam to elect the conservative republican candidate.

In light of this scene, Alfred Lowe, President of Stoneshire Community College (SCC) is a contrasting figure to the political and educational climate of the county. Although a liberal politically, President Lowe has been recognized as one of the top ten political leaders of the county. He has managed to maintain communication with the political conservative as well as the liberals.

While much of the county's public schools operate on split session, President Lowe has

been able to get the county legislature to support the expansion of the college facilities, building new academic buildings, a library, and a large field house. Part of the argument for this was that the college become an educational and cultural center for the county. For this reason the new facility houses the media center for the Board of Cooperative Education Services (BOCES) of the county with the capability and the intention of providing and producing educational television programming for the county's primary and secondary schools as well as the college. The field house is for county use, including circus performances as well as the college physical education program.

The college also has a director of cultural affairs, scheduling art, music, and drama programs on the campus and at various satellite locations throughout the county. Many of these programs seek to be responsive to the diversity of community requests as well as to the college faculty and student body requests. The college also offers academic courses at satellite locations in order to counteract the negative transportation of the county. All this means that the college is one of the most visible county-wide institutions.

President Lowe's first encounter with the "Right to Life" movement was in Stoneshire in the fall of 1972. In response to student, faculty, and community involvement in ecological concerns, the college sponsored a lecture series. This series included a lecture by the controversial birth control advocate, William Baird. He spoke on world population and birth control. The "Right to Life" people picketed the lecture and followed up with a letter campaign in the county newspaper and letters and visits with county legislators. President Lowe, in arguing for academic freedom, seemed to quiet but not completely silence the critics.

The "Right to Life" movement in Stoneshire County is as much a politically conservative party as it is a religious organization. Their political activities for the conservative cause did not cease. Their representatives obtained appointments with the county and state legislators and the governor's office. Their efforts were increased when William Baird, with an obviously pregnant young woman, picketed a local

Catholic church on Sunday to protest the Roman Catholic stand against birth control.

The result of these activities were evident in the naming of three of their members to be part of the nine member board of trustees of the community college that winter.

In early spring, a county-wide women's organization asked the college to provide a showing of a women's movement artist whose show had some positive reviews in Metropolitan New York City. Arrangements were made with the Art Department and the artist, and the exhibit scheduled. The exhibit was replete with pictures of male organz. Again, the "Right to Lifers" struck. They captured the local headlines and radio as well as the attention of the nearby city press. Since it was the time of county budget hearings these campaigns had real implication for the college budget. Their public charges of the college contributing to the moral decline of the youth of the county and the promotion of pornography were not nearly so disturbing to President Lowe as the charge that the college leadership was anti-Christian.

President Lowe, a product of a Brooklyn Jewish home, had a deep sense of the importance of religion and the church in the life of the student and the curriculum of the college. He had argued within the State University system that the separation of church and state did not mean the isolation of a state college from the church and religion. He was constantly probing with an area UMHE staff person for the points of intersection of the church and the college. Yet now he wondered. Throughout the spring controversy, the churches and their clergy were absent from the news and activities, save for the Monsignor of one of the larger Roman Catholic churches, who by a letter to the press defended the president against the charges of being anti-Christian.

The budget for the spring was in doubt. Alternative plans for cutting courses and student services were, at President Lowe's request, being prepared by the respective

deans. It was at this time that President Lowe met the UMHE area staff person in the hallway of the Administration Building. President Lowe had two questions for the staff person.

"Who is it that can speak to say one is anti-Christian?"

"What is it that the church can do when someone makes these judgments?"

5. QUESTIONNAIRE

1. If you use this case problem material we would like to hear from you. Would you also share with us when, where, and how you made use of the material.

2. Would you also send to us your criticism and suggestions regarding this case problem material.

Detach Here

WE NEED YOUR HELP

3. While only a small number of case problems are included in this paper, it is hoped that if the process has merit more may be collected. If you develop additional case problems would you please send them to us.

Please send this information to either:

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